

MARIAN VAN HORNE

Youth Guide on Christian  
Concerns of North American  
Neighbors

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*YOUTH GUIDE ON  
Christian Concerns of  
North American  
Neighbors*

*By Marion Van Horne*

*Friendship Press • New York*

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# Concerns of Christian Neighbors

Each year, mission study and program activities help us to see in broader terms the mission of the church and our mission as Christians in some particular geographical locale, among one group of people, or through one type of Christian witness—such as city or rural work, building new churches, or expressing interracial friendship. “Christian Concerns of North American Neighbors,” the theme of this program guide, combines locale, people, and Christian witness.

The *locale* is North America: Canada; the United States, which includes the mainland, Alaska, Hawaii, Puerto Rico, the Virgin Islands, and the Canal Zone; Mexico; the West Indies, which here comprises Cuba, Haiti, the Dominican Republic, Jamaica, and Trinidad; Central America, which includes Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama.

The *people* are the men and women, the young people, and the boys and girls who live in these countries. Their racial and national backgrounds differ, but they are all perplexed by concerns that have startling similarities and they all have contributions to make to their neighbors “across the border.”

The Christian *witness* takes many forms. Choose any country in the North American area, any group of people living there, their resources and needs, and what the church is doing to use its resources to meet those needs, and you have in a nutshell what “Christian Concerns of North American Neighbors” is all about. Your North American neighbor from Puerto Rico or Honduras or Canada may live across the street, on the other side of your town, or across an international border. Christian concern operates whenever that neighbor has a need, wherever he may now live. When Christians in one or more denominations work together to meet spiritual, mental, physical, eco-

conomic, and social needs of people, this ministry is called "missions."

## **NEIGHBORS ARE PEOPLE**

It is important never to lose sight of the fact that neighbors are people. The man in Cuba who works on a sugar plantation desires a good life for himself and his family just as much as does a man in Canada. The girl in Honduras who rebels against restrictions set up for her by her family and community has the same kind of problems to solve as many a teen-ager in the United States or Canada. The fellow in Mexico or Alaska or Trinidad who is anxious about his future can be matched by tens of thousands of young people the same age in other countries of the North American neighborhood.

People all over North America are asking for justice and friendship and opportunity. All want to be counted in on the good things life has to offer. And all need friends to teach them of Christ and the abundant life he talked about and lived.

## **ONENESS IN THE NORTH AMERICAN NEIGHBORHOOD**

The theme "Christian Concerns of North American Neighbors" means more than some people doing things for others. It means a growing spirit of oneness among Christians in all these countries, with caring and receiving on the part of all.

No Christian can stand on the sidelines as a disinterested observer. Someone has said that "being religious is being unconditionally concerned." To be concerned means "to bear the burden of." To be a Christian means to be burdened when your neighbor is in need, to love him as yourself.

This study is an introduction to North American neighbors and the way their lives can be changed by the expression of Christian concern through the church.

## **A SOURCE BOOK OF IDEAS**

This guide is really more of a source book of ideas than a step-by-step guide telling you how to plan your program. It suggests and describes plans that may be developed by any



youth group for use in different kinds of situations. It points out ways to make programs both interesting and worthwhile.

The leader and planning committee should begin by reading two small books, both 1958 Friendship Press publications described later in this guide: *What—Concerns North American Youth*, a magazine-type booklet compiled by Sarah S. Parrott, and *This Is North America*, a pictorial book by Doris Darnell. Ways to share these books with as many young people in the group as possible may be a first consideration. Other materials, including a map to which you will wish to refer often, are described under Resources.

You will also need literature from your own denomination telling about things your church is doing in various parts of North America. Such material will be useful whatever kind of study sessions or programs you and the group may devise. Pictures and captions clipped from this literature and mounted on large posters may serve as an introduction to North American neighbors before your study begins and give information about them long after it is officially over.

An evening or Sunday afternoon may be spent by the planning committee reading this guide, the books mentioned, and the literature received from denominational mission headquarters. You may check with a colored pencil plans that you think would work in your group and mark the resources that should be ordered ahead of time.

Officers of a community Christian youth council might provide an opportunity for young people of two or more churches to plan activities they can do together, such as entertaining a North American guest for a weekend or using a motion picture. One of the things to find out is what neighboring church youth groups are going to do in their study of this theme.

A summer conference leader may use this guide to help a class demonstrate for the whole conference ideas that conferees can use when they return to their home churches.

Now let's look at a list of some of the resources that are readily available for your use and then think about what really makes a vital youth program.

## RESOURCES

The books and other resource materials listed below, unless otherwise noted, were planned and developed interdenominationally through the Commission on Missionary Education of the National Council of the Churches of Christ in the U.S.A. and bear the imprint Friendship Press. Unless otherwise noted, they are 1958 productions. These Friendship Press materials should be ordered from your denominational bookstore or missionary literature headquarters. Materials available from your denominational mission board interpreting the work of your own denomination in the North American neighborhood should also help you develop the plans outlined in this guide.

### For Senior Highs

*What—Concerns North American Youth*, edited by Sarah S. Parrott. Paper 75 cents. In magazine format, this booklet gives in short articles, stories, photographs, and brief items glimpses of the concerns of youth across North America and information regarding ways in which Christians are seeking to meet these concerns. Background is provided for study sessions or any youth activities related to this theme.

*This Is North America*, by Doris Darnell. Paper 60 cents. Here are the facts you will need about the various countries covered in this study. Illustrated with interesting photographs.

*Youth Guide on Christian Concerns of North American Neighbors*, by Marion Van Horne. Paper 65 cents. Adult leaders of youth and youth program planning committees will find in this guide suggestions for study sessions, plans for recreational events, resource material for worship, and many leads to follow in planning youth programs and activities in Christian outreach.

*When We Pray*, compiled by Wilmina Rowland, 1955. Paper 50 cents. This resource for personal devotions and group worship, containing well chosen prayers used by young Christians in their respective countries, will help young people feel their togetherness in the Christian church.

*When We Share*, compiled by Frances Maeda, 1957. Paper

65 cents. A valuable booklet, containing devotional material, prayers, Scripture, and information about World Youth Projects, that may be used in group worship or personal devotions.

### **For Senior High Leaders**

*In One Spirit: Senior Highs and Missions*, by D. Campbell Wyckoff. Cloth \$2.95, paper \$1.95. A new book interpreting the world-wide mission of the church and relating it to senior high experience and presenting ways through which teen-agers can best be helped to understand and to undertake the Christian mission. Methods are described that may be followed to make this year's mission study mean most to senior highs.

*Wide as the World: Junior Highs and Missions*, by Louise B. Griffiths. Cloth \$2.95, paper \$1.95. A new missionary education resource book describing activities that help junior highs grow in understanding the world mission of the church.

### **Background on the Theme**

*Concerns of a Continent*, edited by James Hoffman. Cloth \$2.95, paper \$1.50. The adult study book on the theme "Christian Concerns of North American Neighbors" is valuable for information regarding the work of the church and as a reference book on the areas studied.

*The Shadows They Cast*, by Janette T. Harrington. Cloth \$2.95, paper \$1.50. Biographies of North American Christians that offer intimate glimpses into the life of the people and the work of the churches in many parts of North America.

### **Recreation**

*Fun and Festival from the Other Americas*, by Rose H. Wright, revised 1951.

*Fun and Festival from the United States and Canada*, by Larry Eisenberg, 1956.

*Fun and Festival among America's Peoples*, by Katherine F. Rohrbough, 1943.

Games, songs, stories, recipes, and plans for good times. Paper 50 cents.

## Drama

*A Playette Quartet*. Four short dramatizations for program use. Can be simply staged or used without staging. These playettes portray Alaska, Canada, Hawaii, Trinidad. Paper 50 cents.

*Under One Roof*, by Helen Kromer. Realistic and timely, this one-act play shows how two Puerto Rican families adjust to life in New York City. Paper 50 cents.

*Heart-Sound of a Stranger*, by Anne West. In this moving, one-act play, a Mexican woman proves to several bigoted Americans that she isn't "just a Mexican." Paper 50 cents.

*Stolen Goods*, by Helen Kromer, 1956. One of the church's most vital concerns, juvenile delinquency, is dramatized in this challenging one-act play. Paper 50 cents.

*The Girl from Lausanne*, by Margaret E. Barnard. This one-act play, set in Switzerland and French-speaking Canada, depicts the missionary spirit of Henrietta Feller, whose life also forms the basis of Frontier Book No. 13, listed on page 9. This play is available from the Baptist Missionary Society, 190 St. George St., Toronto 5, Canada. Paper 15 cents.

## Map

*Political Map of North America*. 45 x 30 inches, 75 cents; 12 x 9 inches, 50 cents a dozen. This full-color map shows cities, mission centers, physical features of the North American continent, and includes detailed inserts of the Hawaiian Islands and the Lesser Antilles.

## Films and Filmstrips

*North American Neighbors*. This sound motion picture is a colorful half-hour presentation of the theme. Rental, film depositories, color \$12.00, black and white \$8.00.

Write the audio-visual department of your denomination for information on other films and filmstrips related to the theme "Christian Concerns of North American Neighbors."

A list of audio-visual materials on the theme may be secured for 10 cents from the Audio-Visual Committee, Commission on Missionary Education, 257 Fourth Ave., New York 10, N. Y.

## Recording

*Boy Without a Face*, a fifteen-minute, 33 $\frac{1}{3}$  rpm recording on the theme "Christian Concerns of North American Neighbors." The other side is related to the theme "The Middle East." \$2.00. May be ordered directly from the Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y.

## Biographies

The following Frontier Books provide brief biographies of men and women who have lived and worked in various parts of North America. All are 25 cents each.

1. *The Man Who Asked God Questions: George Washington Carver (U.S.A.)*, by Mary Jenness, 1946
2. *Crusader for Justice: Samuel Chapman Armstrong (Hawaii)*, by Harold Bruce Hunting and Eunice Merrill Hunting, 1946
3. *Missionary to Oregon: Jason Lee (U.S.A.)*, by Gilbert Q. Le Sourd, 1946
4. *Messenger of the Great Spirit: Robert Terrill Rundle (Canada)*, by Muriel Beaton Patterson, 1947
5. *The Bishop of All Beyond: Sheldon Jackson (U.S.A. and Alaska)*, by Winifred Hulbert, 1948
7. *Pioneer Hawaiian Christians: Batimea Lalana and Joel Mahoe (Hawaii)*, by Frances Eastman, 1948
8. *She Made Many Rich: Sister Emma Francis (Virgin Islands)*, by Catherine B. Herzel, 1948
10. *Horseman of the Lord: Alfred Clarence Wright (Mexico)*, by Alberto Rembao, 1951
12. *Armed with Faith: Mary McLeod Bethune (U.S.A.)*, by Hope Stelzle Johansen, 1957
13. *In the Shadow of Mt. Royal: Madame Henrietta Feller (Canada)*, by Mary Isabelle Milne
14. *He Belonged to the West: James Robertson (Canada)*, by Isobel McFadden

## Recreational Accessories

Accessories related to the theme "Christian Concerns of North American Neighbors," provided by the Wright Studio, will

add color to any special youth program or event. These accessories include an attractive Neighbors Puzzlemat that may be used as a conversation piece at any dinner or luncheon, Neighbors Napkins, and a Neighbors Folder that will be especially appropriate for any "tour program." A clever and colorful motif of "trip tickets" containing interesting facts about various countries decorates the folder. Neighbors Cut-Outs for decorations or favors, a cross for use as a worship center, stick-pin flags, and a bulletin "Creative Uses for North American Neighbors Accessories" are also provided. A sample set of all materials on this theme may be secured for \$1.00. Accessories in units of ten and a "Neighbors Banquet Special" may be ordered. Send for price list that describes each accessory in more detail to the Wright Studio, 5335 Ohmer Ave., Indianapolis 19.

# V-I-T-A-L-I-T-Y

## *Spells a Good Youth Program*

You want missionary meetings and activities that click. Some do and some don't, as all of you have discovered through personal experience. The best way a youth fellowship can attract new members is to have meetings that nobody wants to miss.

But good meetings on any subject don't just happen. Like anything else worthwhile, they require work. They call for a vital subject in which the group will find interest, careful preparation, good leadership, a co-operative group, and a stimulating plan of attack.

In "Christian Concerns of North American Neighbors," you have the ingredients of a vital subject. *Vitality* suggests vigor and liveliness. Based on this word, here are some hints for planning exciting and effective programs on this theme.

### "V" IS FOR VARIETY

It is important to have variety in any youth program but not variety for variety's sake alone. It is more important, of course, to see that a program meets the needs and interests of the members of the group and is planned to achieve a purpose.

Variety can be achieved through the effective use of audio-visual materials, round tables, buzz groups, panels, discussions, debates, role playing, dramatization, choral readings, simulated radio and television programs, map study, and so on. For other ways to provide variety, see the book *In One Spirit: Senior Highs and Missions*, by D. Campbell Wyckoff, listed in Resources.

With this theme, young people might try one or more of the tours described in Part Six. Activities suggested in any one of these plans may be shifted to another. Mix and match them until you and your group work out the best plan.

For example, a cruise program may take your group not only to the Caribbean area but also to Alaska or Hawaii. A flight can take them to Central America or Mexico. If the group is large enough and half want to take one tour and the rest another, fine! They can share what they learn.

### **"I" IS FOR INFORMATION**

Too often groups have discussions without any background information or experience to talk about. Of course, this is boring. Some study in a youth group is essential. It is rather significant that the youth fellowships that report winning the most new members and interesting the greatest numbers of young people are those that are doing serious study rather than concentrating on snappy titles and grabbing popular speakers.

In this series of meetings, encourage the senior highs to use source materials to learn more about the work of the church in North America. Show them how to combine reading and study with worship and fun. Test the vitality of the program both by the information gained and by any changes in the attitudes of the young people toward their North American neighbors.

### **"T" IS FOR TIMELINESS**

Programs should be as new as tomorrow. Make a habit of jotting down information related to North American neighbors as you hear it on the radio or television. Interest young people in clipping current newspapers and news magazines for up-to-the-minute information on North American countries for the bulletin board or reports.

### **"A" IS FOR ACTION**

A study of North American youth will be a failure if it is limited to putting on programs, reading, and acquiring new information. It should lead into projects of real service that express genuine concern for people. Giving money to support the wider ministry of the church as it meets the many needs of people is one way to translate concern into action.



## "L" IS FOR LEADERSHIP

A good youth program has been characterized as one that is participated in by everybody and monopolized by nobody and where everybody is somebody. All members should have the experience of being followers and leaders. A youth group is one of the best training grounds for leadership, for each young person can begin where he is in leadership skill and gradually assume greater responsibilities.

## "I" IS FOR INSPIRATION

A good youth meeting offers more than a good time. The worship moments in every meeting should lead to deeper faith in God and better understanding of his power as it works through people.

## "T" IS FOR TALENT

Everybody has something unique to contribute—not just “something” but “something unique.” Meetings will have added spice and flavor when the special abilities of the members are used. Don't let anyone hide his or her light under a bushel.

## "Y" IS FOR YOU

The spelling *programme* suggests that a program can never be complete without “me,” the individual. Each person is an important part of the group and has a contribution to make to the program. Programme with *me* emphasizes the importance of you the leader and of every young person in the work of the church.

## PART THREE

# *Try It This Way*

Understanding grows, concern develops, and friendship deepens as you come to know more about another person or group. Reading and research with discussion based on information are part of any vital youth program on any subject. "Christian Concerns of North Americans" is no exception.

### AS YOU PREPARE FOR STUDY

The first step is for the leader and a small program committee to begin by each person reading *What—Concerns North American Youth* and *This Is North America* and perhaps some other material described in Resources. The next step is to go through material from your mission board describing the mission work of your church in North America and any other source material, marking points that you think should be considered in your study. With this background you will be ready, as leader and program committee, to ask yourselves:

- What is our goal in this study?
- What will arouse group interest?
- Where shall we begin?
- How can we achieve our goal?

Answers to such general questions should lead into a discussion of the concerns on which you wish to place most emphasis. What does concern North American youth? What is the church doing about these concerns? What can individuals or groups do? These are the primary questions to be answered during your study sessions.

### HOW MANY SESSIONS CAN YOU HAVE?

As you look ahead at your group's program, how much time will you devote to exploring "Christian Concerns of North

American Neighbors"? The suggestions that follow are based on five sessions on the theme. If you can plan six meetings for this study, look at the six-session approach outlined in Plan B. For more meetings, or fewer, tailor the ideas to suit.

## PLAN A—FIVE SESSIONS

### Session 1

As people arrive, have someone prepared to pin two tags on each member of the group—one tag carrying the name of a geographical area, the other marked with one of these five concerns:

- Health
- Education
- Christian Faith
- Fun and Friends
- Vocation and the Future

If your group is large, make tags for each country in the North American study (see *locale* in Part One). Smaller groups might use names of the five geographical areas rather than countries: Canada, the United States, Mexico, the West Indies, and Central America.

As a leader, your first job in this session will be to help your group to understand exactly what is meant by concerns. One way to do this is to read over the following section entitled, "What Are Concerns?" When you understand what it means, convey that meaning to the group in your own words.

### What Are Concerns?

Concerns are, obviously, things people are concerned about. Do you know how much that includes? Well, what are you and your friends concerned about? Getting better grades at school? Having more money to spend? Making a hit with the girl (or boy) who recently moved into your neighborhood? Probably, if you're an accurate analyst, your concerns will include some personal interests such as hobbies, some problems that vex you, some things that worry you, and some life goals that attract you.

Beyond your personal concerns there exist what may be called *common* concerns, those concerns that you hold in common with other young people in the North American neighborhood. Another important category of concern is *Christian* concern. Christian concerns are those that Christian people hold; for example, the basic desire that young people everywhere may have access to medical services, the advantage of a good education, and the opportunity for Christian worship. All these belong in your definition of concern.

### Getting Under Way

Provide each member of the group with a large sheet of paper and a pencil, and ask each one to mark his paper into three columns. In column 1, have each person write down as many of his own concerns as he can think of. Then ask each one to list in column 2 what he thinks are the major concerns of most young people about his own age across the nation. Finally let each person imagine he is a teen-ager living in the country that is named on his tag. Ask him to list the concerns that he thinks he might have as a youth in that land.

The person serving as leader may call for answers at this point, taking each column in turn. He would be wise to summarize the results on a chalkboard and to use large, inclusive categories. For example, if one boy says he is interested in blondes, and another says he is interested in brunettes, the leader should not list both. Instead he might write "girls," or the broader category of "good friends of both sexes."

The whole group should take a few moments to analyze the listings on the chalkboard. Are there big differences between, say, column 1 and column 3? Or are they similar? For example, how many persons said they were concerned about choosing a vocation? How many put this down as a concern of the average young person today? How many said that this also is a concern of youth in other North American countries?

Out of this activity three results should come:

1. A clearer understanding of what the real concerns of young people are.

2. The realization that, whatever names are given them, youth's major concerns can be grouped in five categories: health, education, faith, fun and friends, a vocation and a future.

3. The conviction that, wherever they live, "people are people." From Alaska to Jamaica and across to Hawaii, youth's concerns are very much alike.

Such results are basic to this study. They will be further sharpened and strengthened as this and other sessions proceed.

The next step is to see certain hurdles that some North American youth have to surmount in order to have health or fun or a future or anything else. The picture looks pretty hopeless to some of them at times. To see these hurdles through the eyes of those who actually face them, have your group join in the next activity.

### ***Introductions Are in Order***

Using the wall size *Political Map of North America*, each member of the group should stand, point out "his" country, and introduce it by telling one significant and interesting fact about it. Thus, if his two tags read "Alaska" and "education" he should tell something he has learned about the concern that Alaskan youth feel about securing a good education. After explaining this activity to the group, allow about fifteen minutes for each person to look up the information he will need. Best sources will be *What—Concerns North American Youth*, *This Is North America*, and the literature that your own denominational headquarters makes available. Be sure to provide enough source materials for everyone. In the Book Parade in Part Five of this guide you will find suggestions for acquainting your group with the materials. This phase of your study will be more satisfying if you take a few minutes to help your group understand their resources before they begin to use them.

### **Sessions 2 and 3**

These two sessions should emphasize research to discover what the church is doing to help youth in various parts of North America achieve their desires.

If your group numbers fifteen or more, divide into five committees. To each of these assign one of these five concerns: health, education, Christian faith, fun and friends, vocation and the future. If the group is smaller, use fewer committees and give each of them two or three concerns to work on. These are work sessions, and the work is largely done by these committees.

Build Sessions 2 and 3 around the question "Why have missions in North America?" Be as specific and factual as possible. The committee that is dealing with health ought to be able to give an honest answer to the person who asks, "Why should I bother to support a hospital and a medical staff and a health program in some other community? Haven't we got enough trouble supporting hospitals right here in our own town? Why should the church meddle around with hospitals, anyway? What has this got to do with Christianity?"

During these two sessions each committee will go through the following steps as it investigates the Christian concern of North American youth:

1. Gather pertinent facts, country by country, from resource material that may be supplemented by personal knowledge and interviews with missionaries or travelers;
2. Organize the data for easy understanding;
3. Plan a presentation of its findings to the whole youth group, to the congregation at a church family night, or to some other assembly.

## Sessions 4 and 5

Session 3 ended with small committees planning their presentations. Now the time has come for making those presentations to the total group.

Each committee should include these items in its report:

- New facts learned
- New ideas gained
- New concerns aroused
- New ways to serve

Reports may be just as novel as you wish. The Education Committee might find a student from Mexico or Jamaica or Trinidad to help it make its report. The Health Committee might have a "Church World Service" night, with an opportunity right there and then to make a contribution to physical need. A Christian from another country might lead the concluding worship. On and on the plan might grow as the ideas of the participating young people are carried out.

Notice that each committee's report should point to some particular job that individuals or the group as a whole can undertake. A good committee report will present the facts, convince the group, and secure response.

What response is possible? Here are some suggestions:

Correspond with people in another country.

Plan for further study of some phase of Christian missions in North America. This could be a geographical study on "What the church is doing in Mexico" or a functional study on "What the church is doing about educational needs."

Present a play on the theme to the congregation, the local Christian youth council, or another audience.

Promote attendance at a summer missions conference.

Raise a record offering for approved missionary projects of your denomination.

Find out about senior high work camps in the North American neighborhood and, if possible, take part in one of these.

Talk to your minister or youth counselor about mission service as a Christian career.

Get acquainted with youth from other North American countries who may live nearby and invite them to your group.

## PLAN B—SIX SESSIONS

The following outline is for a six-session study of the theme. Many of the foregoing ideas can be used in this approach.

### Session 1

Introduction to the series, interpreting what concerns are and what may be accomplished through these six sessions. Presenta-

tion of study materials. Consideration of what the church is doing about health needs.

### **Session 2**

What the church is doing about the need for faith.

### **Session 3**

The church's program in education.

### **Session 4**

The church's response to youth's concern for fun and friends.

### **Session 5**

How the church helps create a future for North American young people.

### **Session 6**

Panel discussion on "Christian service opportunities" and a group decision on a follow-up or action project.



## *Oneness Is Rooted in Worship*

A young minister returned from the United States to his church in Cordoba, Argentina, and gave a girl in his youth group a copy of *When We Pray*, compiled by Wilmina Rowland. In this booklet the young girl read about youth work in twelve different countries, and found some worship material for use in her personal devotions. She learned, too, about a plan called World Youth Projects through which the youth of the world are sharing what each has to give. The oneness of the youth of the world in prayer and sharing became so real to her that she interested the others in her group in a series of twelve meetings, each related to the youth of one country.

Week by week the meetings went on. First in each meeting a member would give facts that he had found about one country. Then the information in *When We Pray* about youth work in that country was read in Spanish translation. Devotional material from the same country, taken from *When We Pray*, was used in the worship service. Then the Cordoba Methodist youth went home to pray every day for the young people of the country that had been in their thoughts that Saturday evening.

Now other groups are at work translating into Spanish both *When We Pray* and its companion, *When We Share*, compiled by Frances Maeda, for use throughout Spanish-speaking America. This true story suggests the spirit of oneness that may be achieved by North American Christians through study and worship related to common concerns.

The worship of any group is so important that some suggestions are given here to help you lead young people in planning and preparing services of worship. Following these suggestions are source materials that you may find useful with your group.

The leader of worship has the privilege of bringing others into the presence of God. In order that your worship services

may be effective and meaningful, the following suggestions are given:

1. Spend time and thought in careful and prayerful preparation. If you are to lead others into an experience of worship, you must first enter into that experience yourself. Ask God to guide your thinking and to touch your spirit so that his Spirit may work through you.

2. Remember that, though you use material suggested by another, the devotional service in your group must be tailor-made. No writer can plan a service that suits every group. Work over the suggestions provided, adding thoughts of your own and of your group to provide the best experience for them.

3. Remember that details are important. Sometimes the spirit of worship is broken by a minor flaw. Have everything prepared in advance: the chairs in order, ventilation cared for, hymnals distributed, all who are to take part seated near the front, to avoid unnecessary movement.

4. Choose with your group the best time for worship. Perhaps it should come at the beginning to prepare for what follows, or it might be the climax of the meeting and come at the end.

5. Be ready, or ask someone else in advance, to read the Scripture passages clearly and meaningfully. Work with the young person who is to lead in prayer.

6. Go over the service ahead of time with the pianist, giving a list of hymns in proper order and helping with the selection of prelude and offertory music. In planning, avoid unfamiliar or difficult hymns until the group has had time to learn them.

7. Create a worshipful atmosphere by using appropriate symbols such as a Bible, a cross, a globe, or lighted candles. Flowers will add beauty. Soft music played at the beginning of the service quiets the spirit. Use familiar hymns appropriate to the theme.

8. Arrive before the last moment and allow time for quiet collection of your own thoughts before the service begins.

9. Worship experiences in this study of Christian concerns may be the means whereby your young people will enter a wider fellowship of seekers and pray-ers and doers. Perhaps your group will want to participate in personal, private prayer for youth who are their North American neighbors. A day-by-day prayer calendar might be prepared with specific countries and special concerns in mind.

## CALLS TO WORSHIP AND OPENING SENTENCES

O come, let us worship and bow down,  
Let us kneel before the Lord, our Maker!  
For he is our God,  
And we are the people of his pasture,  
and the sheep of his hand.

PSALM 95:6-7

God will not see thy race,  
Nor will he ask thy birth.  
Alone he will demand of thee  
What hast thou done on earth.

FROM PERSIA

Come, sound his praise abroad  
And hymns of glory sing:  
Come, worship at his throne,  
Come, bow before the Lord:  
We are his works and not our own;  
He formed us by his word.

ISAAC WATTS

Thy kingdom come, O Lord,  
Wide circling as the sun;  
Fulfill of old thy word  
And make the nations one.

This is the hour of prayer  
When earth to heaven draws near.  
Lift up our hearts to seek thee there,  
Draw nigh to meet us here.

JOHN ELLERTON

### HYMNS

Jesus Shall Reign Where'er the Sun; In Christ There Is No East or West; Lord, Speak to Me; Be Thou My Vision; Blest Be the Tie that Binds Our Hearts; Heralds of Christ; O Brother Man; The Church's One Foundation; That Cause Can Neither Be Lost Nor Stayed.

### BIBLE READINGS

Let us listen to the words of Jesus:

(Read as narrative, omitting the references.)

"He who has ears to hear, let him hear."

(MATT. 11:15)

"Why do you call me Lord, Lord, and do not what I tell you?"

(LUKE 6:46)

"Seek first his kingdom and his righteousness."

(MATT. 6:33)

"You shall love your neighbor as yourself."

(MARK 12:31)

"Judge not, and you will not be judged."

(LUKE 6:37)

"Forgive, . . . so that your Father . . . may forgive you. . . ."

(MARK 11:25)

"Love your enemies and pray for those who persecute you."

(MATT. 5:44)

“Whoever loses his life for my sake . . . will save it.”

(MARK 8:35)

“If you know these things, blessed are you if you do them.”

(JOHN 13:17)

### Summary of the Law

Hear the Summary of the Law as our Lord Jesus Christ has given it: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.”

### Other Scripture Passages:

ISAIAH 9:2; 11:9.

MICAH 4:2-4.

MATTHEW 9:35-38; 10:1, 5, 7-8.

JOHN 10:14-16.

ROMANS 12:4-5, 10, 13, 14, 17-18, 20-21.

### POETRY

But when ye pray, say *our*—not *mine* or *thine*;  
*Our* debts, *our* debtors, and *our* daily bread!  
Before the thronged cathedral’s gracious shrine,  
Or in thy closet’s solitude instead,  
Whoe’er thou art, where’er thou liftest prayer,  
However humble or how great thou be,  
Say *our*, thy brother man including there,  
And more and more it may be thou shalt see  
Upon life’s loom how thread to thread is bound;  
None for himself, but man and fellow-man,  
Or near or far, meet on one common ground,  
Sons of one Father since the world began.  
So shall God’s kingdom come in might and power  
When all can pray, not mine, or thine, but *our*.<sup>1</sup>

<sup>1</sup> Frances Crosby Hamlet from *Quotable Poems*, compiled by Thomas Curtis Clark and Esther A. Gillespie. Copyright, 1928, by Willett, Clark and Colby.

## RESPONSES

I am only one,  
But I am one;  
I cannot do everything  
But I can do something.  
What I can do  
I ought to do;  
And what I ought to do,  
With God's help  
I will do!

I pledge my loyalty to the goal of human brotherhood.

I will try to think of all people in a kindly spirit.

I will remember that they have rights and duties, as I have; that they are, like myself, human beings.

I will unite with other youth in doing our part to make future wars impossible and to bring all nations together under Christian laws and principles and ideals.

## PRAYERS

Our Father, we thank thee that thy love has moved in many hearts to make them concerned for thy needy world. We thank thee for every agent and agency of human mercy and relief. Arouse us, we pray thee, from indifference and apathy so that none may fail to give the utmost sympathy, understanding, thought, and effort, so that our generation and the generations to come may have a world free from pain and hunger and bitterness and fear. Above all, save us from the sin of futile sorrow that sees evil but fails to act. Help us, too, to remember the deep yearnings of all men for the bread of life. Use us, our Father, to satisfy their hunger and to quench their thirst. We pray in the spirit of Jesus Christ our Lord. AMEN.

Our heavenly Father, we thank thee for the light which came into the world when Christ was born. We pray that he may be reborn in our lives anew so that we may look unto him and be radiant.

Stir our hearts that we may share with thee the needs of all mankind and guide our thoughts that we may at all times be as grateful as we are needful. Lift up our spirits that we may be worthy to enter the household of the sons and daughters of light, that our lives may illumine the search of those who are seeking the way. All this we pray in the name and spirit of Jesus Christ. AMEN.

Our Father, thou who hast broken down the middle wall of partition between nations and races, grant unto us, young people of many countries and many creeds, thy spirit of unity. Help us to see ourselves as children of a common Father, quick to learn and eager to be taught, and may thy Spirit lead us into all truth. We ask thy blessing on all who teach and all who learn so that together we may walk in the steps of him who was the Master Teacher. In his name we pray. AMEN.

Our Father, as we have pondered on thy great love for us, we grieve that we are not what we should be and that we do not love others as we ought. Give us grace to increase our love by loving; to express that love by kindly deeds and words to those about us and by sacrificial living. Help us to make service the outgrowth of our Christian faith.

Keep us close to thyself that more of thy love may be channeled through us to those around us and, in future years, to coming generations, for Jesus' sake. AMEN.

Forgive me, O God, that I have so long turned my eyes inward upon my small self.

I have been too much concerned with my own affairs, my joys and disappointments, my goings and comings, my wishes and whims.

I confess unto thee my too ready absorption in my feelings,

my likes and dislikes, my small sources of pride and my sense of injury—as if these were all there is to life!

Cleanse me, my Lord, of these my sins of small vision by turning my eyes outward to the larger needs of thy world.

The cry of the children of the slums, denied their chance at life—

Turn my eyes to that.

The lonely youth of distant and disinherited places of the country and the mountains—

Let me get absorbed in them.

Mature men and women whose hopes have turned to ashes—

If I am going to worry, let it be about them.

The many millions who will go to bed hungry tonight in all lands—

Tie these cares of thine to my heart. AMEN.<sup>1</sup>

### PRAYER LITANY

For the opportunity to study about the program and activities of young people in other lands,

*We give thee thanks, our Father.*

For the opportunity to witness to our Christian faith,

*We give thee thanks, our Father.*

For the opportunity to serve, enabling us to demonstrate our love and concern,

*We give thee thanks, our Father.*

For all thy good gifts to us,

*We give thee thanks, our Father.*

That we may have the power to work together as young people from the East and West to evangelize the world,

*Consecrate us to this task, O God.*

AMEN.

<sup>1</sup> From *Young People's Prayers*, by Percy R. Hayward, p. 52. Copyright, 1945, by Association Press, New York. Used by permission.



## CHORAL READING

*Leader:* Out of the past, the dim, dark ages, came the voice of God, asking, searching, demanding an answer to his question:

*Low Voice:* Where is thy brother?

*Leader:* And the impudent man did not answer. He only said:

*Medium Voice:* Am I my brother's keeper?

*All:* Am I my brother's keeper?

(Louder) Am I my brother's keeper?

(Still louder) Am I my brother's keeper?

*Leader:* Well, God didn't let the question go unanswered. He spoke again . . . and again. Through Moses he commanded:

*First Speaker:* Thou shalt not kill.

*Second Speaker:* Thou shalt not steal.

*Third Speaker:* Thou shalt not commit adultery.

*Fourth Speaker:* Thou shalt not bear false witness.

*Fifth Speaker:* Thou shalt not covet thy neighbor's possessions.

*All:* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself.

*Leader:* That was the word of God—the answer to the question “Am I my brother's keeper?” The answer was “Yes.” But men forgot. Later the prophet Amos spoke for God, saying:

*Low Voice:* Woe to them that are at ease in Zion . . . that lie upon beds of ivory, and stretch themselves out upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall . . . but they are not grieved for the affliction of Joseph.

*All:* Woe to them. . . . Woe to them. . . . Woe to them!

*Leader:* And it came to pass that the people did not repent of their sins but still mistreated their brethren, making slaves of many while loving idleness themselves.

*First Speaker:* And the Assyrians came and conquered Israel

*Second Speaker:* And the Jews became captives in Babylon

*Third Speaker:* And those who had lived in idleness became slaves

*All:* Because they would not listen when God said:

*Low Voice:* Thou shalt love thy neighbor as thyself.

*Leader:* After fifty years in exile in Babylon, the Jews returned to Jerusalem and rebuilt the city. Still they would not live together as brothers.

*First Speaker:* Some hated the Greeks

*Second Speaker:* Some hated the Romans

*Third Speaker:* Many hated the Samaritans

*Fourth Speaker:* The Pharisees hated the Sadducees

*Fifth Speaker:* And the Sadducees hated the common people

*All:* Then came Jesus

*Leader:* And he said:

*Low Voice:* Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy." But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

*Leader:* Still people cried:

*All:* Am I my brother's keeper?

*First Speaker:* Who is my brother?

*Second Speaker:* Who is my neighbor?

*Leader:* Jesus answered not only with words but with his life.

*Third Speaker:* As he went about Galilee, healing the sick and comforting the lonely, people saw that his neighbors were the men and women, the boys and girls of many towns.

*Fourth Speaker:* They saw that his brothers were the rich and the poor, the clever and the crude, the dark and the light, the Jew and the Gentile.

*All:* They saw that Jesus was his brother's keeper.

*Leader:* Nearly two thousand years have come and gone since Jesus came to speak for God and to live as God among us. Still people ask:

*All:* Am I my brother's keeper? Who is my brother?

*Leader:* And Jesus tells us again:

*Low Voice:* Then shall the King say to them on his right hand,  
Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

*First Speaker:* For I was hungry and you gave me food,

*Second Speaker:* I was thirsty and you gave me drink,

*Third Speaker:* I was a stranger and you welcomed me,

*Fourth Speaker:* I was naked and you clothed me,

*Fifth Speaker:* I was sick and you visited me,

*First Speaker:* I was in prison and you came to me.

*Low Voice:* Then the righteous will answer him:

*All:* Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee sick or in prison and visit thee?

*Low Voice:* And the King will answer them:

*Medium Voice:* Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.

*Leader:* Remember, then:

*First Speaker:* When the hungry children of the world are fed through gifts of money or goods, Christ is fed.

*Second Speaker:* When missionaries go for us to satisfy the thirst of people for the good news of God's love, the Master of Men is refreshed.

*Third Speaker:* When the homeless crowds of migrant workers are given good places to use for houses, Christ enters the door with them.

*Fourth Speaker:* When we share our money or clothes to warm someone, the Son of God is warmed.

*Fifth Speaker:* When we help to send doctors or nurses to heal the sick and protect the young and old alike from disease and accident, we send servants of Jesus.

*First Speaker:* When we forgive those who do us wrong and help them to share in a friendly world, God's will is done.

*Leader:* Ask no more, then, "Who is my brother?" He is:

*First Speaker:* Your next door neighbor

*Second Speaker:* The man who collects the rubbish

*Third Speaker:* A boy picking oranges when he should be in school

*Fourth Speaker:* The sailor helping to bring your food from a distant island

*Fifth Speaker:* And a Chinese boy named Chan who has never heard of Jesus Christ.

*Leader:* Ask no more, "Am I my brother's keeper?"

*All:* Bear ye one another's burdens, and so fulfill the law of Christ.

*First Speaker:* In this way you can make the spirit of Christ a living power.

*Second Speaker:* You can make yours a better town

*Third Speaker:* And a better nation

*Fourth Speaker:* And a better world.

*All:* You can be your brother's brother!<sup>1</sup>

## MEDITATION

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself.

MATT. 22:37-39

These two commandments are disturbing to our consciences when we look realistically at our troubled world and honestly at ourselves as Christians. We have not so loved God and our neighbor.

In the midst of racial tensions and world revolution, Christians everywhere must be searching their souls for an answer to the question "Do we love our neighbor as ourselves?" There are those who insist that they love and worship God with their whole heart and that they love their friends. Yes, but—

*Who Is My Neighbor?*

Luke 10:29-38 suggests an answer. As Jesus finished telling

<sup>1</sup> The author has been unable to discover the source of this choral reading. Information from any reader will be appreciated so that full credit may be given in any future printing.

the story of the Good Samaritan, he asked, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer replied, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

The one who showed mercy! This means that we must serve the needs of neighbors. . . . American Christians have responded . . . through their World Mission programs, providing hospitals, colleges, and agricultural information, and by other means sharing the gospel in faraway places.

#### *Who Is My Neighbor?*

Could it be a young minister in Tennessee who was abused because he walked to school with some children one morning for their protection or those very children whose skin was darker than his?

Could it be the thousands of "displaced" Negro people, many uneducated and unskilled, who are fleeing from the South into northern cities? We have rushed to show mercy by sending food, clothing, and money to displaced persons in many lands. What is our response to these "displaced" citizens in our own country, so near at hand, so far from our hearts?

#### *Who Is My Neighbor?*

It could be the Indian Americans who are moving into towns and cities or who are still trying to conserve their culture on reservations within the borders of our country. It could be other minority groups, perhaps, the Orientals, the Mexicans, or the Puerto Ricans.

Christians who revere freedom and justice face the responsibility . . .

to love God, with heart, soul, and mind;

to love our neighbor as ourselves;

and to show mercy as we know our Lord would have us do.

#### *Who Is My Neighbor?*

Persons of any color—anyone in need wherever he may be.<sup>1</sup>

<sup>1</sup> Condensed from "Who Is My Neighbor?", published, 1958, by the Department of Racial and Cultural Relations, the National Council of the Churches of Christ in the U.S.A.

## PART FIVE

# *A Stack of Ideas*

Twelve ideas are offered cafeteria style for your group to use during this study of "Christian Concerns of North American Neighbors." Take some for Sunday evening or weekday local church meetings, others for an interdenominational youth conference, the youth contribution to a church family night program, or a missionary feature at a summer conference or camp.

### 1. A BANG-UP EVENING

For this you will need the *Political Map of North America* and some darts that can be purchased or made by splicing a match and inserting a needle.

Mount the map on cardboard or wall board to keep the darts from marring the wall. Mark with colored crayons or seals the places where your church has missionary work. You might paste on the map pictures and captions from denominational literature to indicate the appropriate places.

Give each member of the group an opportunity to throw a dart at the map. He must tell all he knows about the work at the mission field nearest the spot where the dart lands. If he cannot tell anything, he has to give a forfeit to be redeemed later. Forfeits may be redeemed by reporting some fact about the work of the church in that country that he has found in *What or This Is North America*.

Another plan would be to blindfold individuals and have them pin an arrow on the map, reporting some interesting fact about the place nearest to the spot where the arrow falls.

### 2. A TV PROGRAM

Build a cardboard frame to suggest the front of a giant table model TV. Support it with strips of wood if necessary, paint it, and place it on a table. This will serve as a setting for several

types of TV presentation. Switch buttons that turn can be made to indicate a change of channel.

A panel of your own members might sit behind the open screen and be interviewed on the work of the church in some of the countries mentioned in *What*, perhaps relating some incidents as their own experiences. Similarly a student from one of these countries, a work camper, or a missionary might be interviewed by one or two young people. Such interviews, of course, need to be carefully planned and kept lively.

A program might be set up along the lines of "See It Now" or "You Are There," introducing mounted pictures as changing scenes or using a table-size reflecting screen inside the TV frame and projecting slides, sections of a filmstrip, or movie film as documentary material. Commentary should be prepared and read by members of the group. This procedure might set forth particularly the work of your denomination; you would need to write early to your church headquarters for material.

It might be fun to make a shadow screen of your TV set by stretching carefully a piece of tissue or freezer paper across the opening and taping it behind the frame. Shadow puppets could then tell your story with dramatic dialogue or commentary provided by group members.

### 3. A SWAP NIGHT

Plan an interdenominational meeting and invite youth fellowships from other churches to meet with you. Ask each group to come prepared with a novel ten-minute presentation, portraying some Christian concerns and work of their own denomination in one of the countries of North America. See *Fun and Festival* booklets in Resources for games, songs, and refreshments.

### 4. A BOOK PARADE

This is an excellent way to introduce the study theme and major books. In the display packet, which is described in the 1958-1959 Annual Announcement of Friendship Press, you will find blowups of the covers of each one of the study books. You may select *What* and *This Is North America*, youth books; *The*

*Shadows They Cast* and *Concerns of a Continent*, adult books; and one or more children's books for your Book Parade.

Give these large posters to several members of the group. Paste on the back of each the short résumé of the book found on the "Tell It and Sell It" sheet in the display packet. Each parader should stand before the group and give a lively two- or three-minute book review. This will be most effective, of course, when the young people have read the books themselves and can relate incidents that interested them. This will encourage others to read the books. If the reviews are original and need not be read, the posters may be worn as attractive sandwich boards.

## 5. TRYING ON LIFE

Someone has said that "drama is trying on life to get the feel of it." Your group might like to produce *Under One Roof*, by Helen Kromer. This one-act play depicts some of the problems a Puerto Rican family faces as it attempts to settle down and become part of a large city. If your members cannot take the time to memorize the lines, a walk-on rehearsal is possible and can be very effective. A play well read instead of staged may bring a gripping and interesting message. See Resources for description of plays that may be presented at one of your meetings.

## 6. AN ALL-CHURCH FAMILY NIGHT

### The Supper

This is not the time to show off the best cooks. That keeps too many people in the kitchen. Rather, keep the menu simple. Some churches have covered-dish suppers; others make it a basket picnic. No fuss. No dishes to wash. Of course, you may wish to try some recipe from one of the three Fun and Festival booklets listed in Resources.

### Decorations

Use maps, flags, and articles from the countries that make up the North American neighborhood. Place mats and napkins and other program accessories may be secured from the Wright Studio (see Resources), or make your own place mats with



designs mimeographed on them or sketched with crayons. Or you may paste stickers or picture cutouts on plain napkins to make them different for this occasion. Appropriate pictures from *Holiday, Life, Look*, and other magazines will add color and information. Refer to the Fun and Festival booklets for other decoration and party ideas the whole family will enjoy.

### **Program Feature**

Children, youth, and adults may contribute to the program. A song, a story, a motion picture or filmstrip followed by group discussion, a guest who can talk to all ages—any of these will help make the evening worthwhile. As a youth group, you may present something that you have done in your study that seems most significant to you.

### **Worship**

The Choral Reading to be found in the Worship section might be used with Scripture reading and prayer.

## **7. SEEING NORTH AMERICA**

Show the motion picture *North American Neighbors*, prepared especially for this study, or another film or filmstrip secured from your denominational audio-visual headquarters. Be sure to use suggestions in the accompanying guide as far as they are helpful and appropriate.

## **8. A QUIZ PROGRAM**

A quiz might climax your study of the theme and be a contest with teams named for North American countries. Follow the pattern of the quiz show you like best and be sure to give the entire group as much opportunity as possible for participation. You will find some quiz questions on page 58 in *What—Concerns North American Youth*, and you may add others such as the following, based on information you can find in *This Is North America*.

1. Name six countries in North America.
2. Name the countries included in the Central American area.

3. In which of the North American countries is migrant labor most common?
4. What does the word *mestizo* mean?
5. Which one of the North American countries is noted for each of the following:
 

bananas	pineapples	sugar	sisal
salmon	furs	asphalt	coffee
6. What are some of the causes of widespread poor health in lands of the Caribbean?
7. What and where is Operation Bootstrap?
8. What is meant by a one- or two-crop economy, and what are some of the problems it causes?
9. How is the church in Alaska working to help T.B. victims?
10. Where would you find the church confronting voodooism?
11. Who are Evangelicals?
12. What is an *internado*, and where would you find one?
13. Name an outstanding Cuban leader in literacy work.
14. What opposing forces does Protestant Christianity face in the United States? Hawaii? Mexico? Haiti? Jamaica?
15. Where would you find a hospital founded by an American doctor that has on its staff a Negro American physician, a Haitian dentist, a Jamaican laboratory technician, and assistants from Canada and Honduras?

## 9. GUEST NIGHT

Honor as guests young people in your neighborhood and community who were born in another North American country. Ask those who are willing to do so to contribute to the program by telling something about the work of the church in the country in which they were born. A special guest may be a missionary, a student from another North American country, a work camper, a church leader from across the border. Plan activities that hosts and guests will both enjoy. Do more than just listen!

## 10. AN INTERNATIONAL NIGHT

Decorate with flags from each North American country. Plan a discussion of relationships between your country and other

North American nations. This conversation may touch upon assets and liabilities in North American political affairs; contribution of missions and relief programs to the development of international good will; current tensions and the reasons for them; matters before the United Nations affecting the people who live in North American countries. Read current topics in weekly news magazines or consult your librarian about material available for your use. Invite a well informed man or woman to serve as a resource person to supply facts that may be needed. Work out your definition of a Christian Good Neighbor Policy.

## 11. RESEARCH

Choose some subject suggested to you by reading the section in this guide titled "Try It This Way" and arrange for individuals or committees to secure facts related to some North American situation in the current news that highlights Christian concerns. Consult newspapers and radio and TV coverage and summarize what Christians should know about the situation. Find out what the church is doing in that area of North America and discuss as a group what more the church can do. Check with your denominational headquarters and make plans to further the work of your church in one or more of these countries. Find out what your group can do to express your Christian concern—where you can stake a claim, where a member of your group might join a work camp squad, or where in some other way through your efforts a spirit of oneness among North American Christians may be strengthened.

## 12. A CHORAL READING

Use the choral reading given in the Worship section or write one yourselves and present it at a meeting where North American concerns are to be considered.

## *Program Tours*

In addition to the sessions outlined in Part Three, one or more programs may take the form of a tour. Three are outlined in detail; hints are given to show other possibilities. Features in these tour plans may be mixed and matched in order to suit the purpose and the whims of any group. A program tour would be interesting fare for a guest night. Several churches located close to one another might be stopping places on a tour of the North American neighborhood. Such a plan might be worked out also for an "Evening in North America" at a summer conference, with hosts stationed at three or more different places decorated to suggest locale. Conferees might arrive in tour parties at planned intervals. For example, suppose three parties were organized and stops were to be made at Hawaii, Alaska, and Puerto Rico. After a briefing session for all tourists, Tour A might go to Hawaii, Tour B to Alaska, Tour C to Puerto Rico. After thirty minutes or less some signal would indicate that the plane was leaving; each tour group would move to the next location. A second move would complete the tour.

At each stop, the same program would be repeated for each tour party, including some song, game, or other activity characteristic of the area and some introduction to ways in which Christians are working in that area through the church to meet people's needs. Ideas in the various tour plans are suggestive; you will think up others.

At the end of the evening all might come together to exchange experiences, enjoy refreshments, and join in worship.

### **A CARIBBEAN CRUISE**

#### **Place**

For the ship and point of destination choose one room big enough to accommodate the entire group. Smaller rooms may

be used for deck activities. Each room may be named for space aboard a cruise ship, such as "Recreation Room," "Dining Salon," "Pilot's Room," "Roost," "Crow's-Nest."

### **Decorations**

Anything nautical such as life buoys, deck signs, coils of rope, water buckets, and pennants may be used for decorations. Be sure to have a gangplank.

### **Preparation**

Preparation will include decorating the room for a gala evening. Make signs reading "B Deck," "Promenade Deck," "Ship's News Out," "Ping-pong Tournament at Ten," "Tea at Four." Make other signs that might be seen on a Caribbean island. Place signs where all can see them. String about the room colored pennants cut from construction paper.

### **Crew**

The Master of Ceremonies should be dressed as Ship's Captain. His or her helpers will be First Mate, Head Steward, Deck Steward, Cabin Stewardess, and so on.

### **Sounding the Gong**

The gong sounds to call all tourists aboard. The gong is also used to indicate that it is time for refreshments or for the group to move to the next activity.

### **Embarkation**

As soon as passengers board ship via the gangplank, all may join in singing "Sailing, Sailing, Over the Bounding Main," or "Row, Row, Row Your Boat."

### **Deck Games**

In different rooms, groups may engage in deck games such as Ping-pong, shuffleboard, quoits, and badminton, or, better still, Latin American games described in *Fun and Festival from the Other Americas*, listed under Resources.

## Afternoon Tea

Refreshments on board for "afternoon tea," a regular feature of life on an ocean liner, may be fruit punch and cookies.

## Briefing by Tour Conductor

The tour conductor may give brief facts about various islands of the Caribbean, found in *This Is North America*, *What*, and denominational literature. Incidents from the article "It Happened This Way" in *What* may be related by the tour conductor to show how friendships may develop among North Americans.

## Passengers Disembark

Arrival at Puerto Rico or other destination should be announced, and the rest of the program should be getting acquainted with Christian work on the island. Information about church leaders, churches and community projects, schools and hospitals should follow the line of interest of the group taking the cruise. A work camper—real or would-be—may be introduced to tell what youth has done through voluntary and subsistence service in Puerto Rico.

A filmstrip or motion picture might be used to good effect. The cruise might end with a song and prayer, with Latin American youth especially in the thoughts of the worshipers.

## A MEXICAN FIESTA

### The Invitation

*Hágame usted el favor,  
Señorita y Señor  
De venir a nuestra fiesta!*

We are trying to say  
The South American way,  
Won't you come to our gala *fiesta*?

DATE:

TIME:

PLACE:

This invitation might appear on a square of brown wrapping paper torn with ragged edges. A sketch of some bright pottery

or a plump burro might be placed in the corner above the verse, or some confetti pasted around it.

If you prefer, letter the word *Fiesta* in red paint on a square of straw matting, adding details of time and place. This might be fitted into a red envelope made of construction paper.

### Decorations

*Fiesta* colors are red, yellow, green, orange, and blue. Gay travel pictures, festoons of crepe paper, and bunches of bright balloons will all help to make the room attractive. Before blowing up the balloons, push into each one a slip of paper on which is typed an interesting fact about Mexico. Later when the balloons are popped, each person will have a statement to read. Use *This Is North America* and *What* for facts.

### Musical Background

A background of Latin American music is essential, for Mexicans are great lovers of music. Refer to record catalogs for listings. If possible, conceal your record player so that the music seems to come from a distance.

### Dressing for the Party

Ask the girls to come to the *fiesta* dressed in bright-colored, long, full skirts and white blouses. The boys should wear flashy shirts, dark trousers, and gaucho hats.

### At the *Fiesta*

Upon arriving at the *fiesta*, each boy receives a flower for his buttonhole, each girl, a real or paper flower to tuck in her hair. Then as the *señores* and *señoritas* enter the gayly decorated party room to the accompaniment of South American music, they join in games. They are greeted with "*Buenas noches Señor (or Señorita)* \_\_\_\_\_," which means, "Good evening, Mr. (or Miss) \_\_\_\_\_."

### *Proverbios Españoles*

Make one set of slips containing the first words of the proverbs in both Spanish and English, and a second set with the last

words of the same proverbs. One set is distributed among the *señoritas*, the other among the *señores*. The object is to match halves to make a sentence. Here are some proverbs to use:

1. *No hay rosas/sin espinas.*  
There are no roses/without thorns.
2. *Quien mucho habla/mucho yerra.*  
He who speaks much/blunders much.
3. *Cuando una puerta se cierra,/otra se abre.*  
When one door closes,/another opens.
4. *De árbol caído/todos hacen leña.*  
From the fallen tree/all make firewood.
5. *Buenas costumbres y dinero/hacen al hombre caballero.*  
Good habits and money/make a gentleman.
6. *Más hace el que quiere/que el que puede.*  
He who is willing does/more than he who is able.
7. *No hay peor sordo que/el que no quiere oír.*  
No one is so deaf as/he who does not want to hear.
8. *No firmes carta que no leas/ni bebas agua que no veas.*  
Never sign a paper without reading it,/nor drink water without seeing it.
9. *Aunque la mona se vista de seda,/mona se queda.*  
A monkey is still a monkey,/though it be dressed in silk.
10. *A buen hambre/no hay pan duro.*  
He who is hungry/never finds the bread hard.<sup>1</sup>

<sup>1</sup> From *Fiesta—The South American Way*, p. 7. National Recreation Association. Used by permission.



## Señor and Señora (Mr. and Mrs.)

Partners sit together in a circle. Of each couple, one is *Señor* and the other *Señora*. One player is the Vendor. He comes with real or imaginary articles to sell. He approaches a *Señor* and asks him to buy a certain article. Though the Vendor addresses his question to him, the *Señor* must not answer; the *Señora* answers for him! Similarly if the Vendor approaches a *Señora* with questions, the *Señor* must answer for her. If the one approached answers by mistake, he or she must exchange places with the Vendor. The Vendor continues from one couple to another until he succeeds in getting one whom he addresses to answer him. If Spanish names can be used for the articles the Vendor is selling, so much the better.<sup>1</sup>

## Rompiendo La Piñata

This is really a Mexican Christmas game, but it is played throughout the year. A large paper bag is filled with nuts and candy wrapped in wax paper. The mouth of the bag is tied and hung from the ceiling with a cord. The bag is dressed to represent a Mexican boy or girl, using either tissue paper or scraps of cloth.

Each guest in turn is given a stick and with eyes blindfolded tries to break the *piñata*. Only one stroke is allowed, and the player is not permitted to grope for the *piñata*. When someone finally breaks the bag and the contents are scattered, the players scramble for them.

When the game is played out of doors a bit of novelty may be introduced by preparing three *piñatas*—the first filled with flour and rice, the second with old shoes, and the third with sweets.

## How's Your Geography?

Players sit around a table on which there is a bowl of Scrabble letters. The leader picks out a letter, announces it to the players, and places it upon the table. The first player who calls out a mountain, city, or river in Mexico beginning with that

<sup>1</sup> *Fun and Festival from the Other Americas*, by Rose H. Wright, p. 21. Copyright, 1942 and 1951, by Friendship Press, Inc.

letter takes it. The player with the most letters at the end of the time is the winner. This game may be played in teams with the letters won by each member adding to the common score.

### **Program**

A special feature of the evening may be the showing of a movie or filmstrip on life and the work of the church in Mexico, an interview with a Mexican Christian, perhaps a student, or an American young person who has had work camp experience in Mexico. Dramatic episodes developed from stories in *What* or some denominational resource might be presented. This would be a good time to role play some experience Sarita (see *What*, pp. 40-42) might have had in order to see how a youth in Mexico might feel and act in a particular situation. Role playing the experiences of Mexican migrants in the United States would help to highlight some Christian concerns. Those who may not be familiar with role playing will find excellent help in *Wide as the World*, pp. 91-107, which you will find listed under Resources in this guide.

### **Refrescos**

If buffet refreshments are served, lime punch, ginger cookies, and candied fruits would be ideal. For a more elaborate meal, you might wish to try your hand at chili or tamales, frijoles, tortillas, or corn bread. These with *café con leche* or cinnamon tea and a sweet for dessert would be ample. See *Fun and Festival from the Other Americas* for recipes for some of these dishes.

### **Worship**

Conclude with a brief worship service in which the oneness of Christians throughout North America is stressed.

## **STEP INSIDE CENTRAL AMERICA**

Since it is difficult to understand any country without a map, invite your group to step inside Central America, as explained later in this guide. Advance preparation for this program involves hanging your *Political Map of North America* and secur-

ing and putting up posters around the room. You might write to the office of an international airline and ask for free travel posters depicting some of the countries you will visit. If this is not possible, make your own. Use poster board of several colors and mount pictures of Honduras, Nicaragua, Guatemala, Costa Rica, El Salvador, and Panama from *Life*, *Look*, or *The National Geographic* magazines; under the pictures print appropriate captions in large, bold letters.

In addition, you will need to prepare questions and answers relating to life in Central American countries. Write these on slips of paper; write a question on one slip, the answer on another so that two persons will work together. The following is a suggestive list of questions and answers; to it add your own, taken from *This Is North America*, *What*, and other materials on the theme.

Does our denomination carry on mission work in Central America? If so, where? (See Denominations at Work in North America, in this guide, for help.)

What special problems do Evangelical youth in Honduras face in dating and marriage? (*What*, pp. 34-35.)

In Panama, how many people are mestizos? (Two-thirds of the people of Panama are mestizos; the remaining one-third are whites, Negroes, and Indians.)

How serious a problem is illiteracy in Guatemala? (Very serious since 71 per cent of the people are said to be illiterate.)

During the meeting, when your group is ready for the activity, draw a large outline map of Central America on the floor with colored chalk. This outline map should be as large as the floor space. The room should be cleared entirely of chairs.

When the groups have gathered in their respective countries, they may sit on the floor. Pass out the question and answer slips to the persons in the appropriate country. After the small groups have matched answers to questions, have them share their findings with the whole group. Use this period as a conversation starter, showing how your increasing awareness of this geographical area illustrates that Central America has become an important land link between North and South America.

## **Pinpointing Central America**

Give each member of the group an outline map of Central America traced from the large *Political Map of North America* onto a sheet of paper. The boundaries of each country should be indicated. Ask each member to write in the names of the countries of Central America. After they have done this, ask them to write in the names of the bodies of water and countries that border on Central America. Allow ten minutes for this.

## **"X" Marks the Spot**

Here is another brief game that may be played by individuals or teams of three or four young people. Ask each individual or team to place a number—1, 2, 3, and so on—on an outline map wherever it is possible to identify a point of interest—a river, a mountain, a city; or a church of their denomination; a school, a hospital, or mission station supported by their church; or the home of some person they have met. Have each team write in the margin of the map the name and number of each place so identified. Each team should report the points it has identified. On a large wall map mark these points with a crayon or colored seals to show how many places are familiar to one or more members of the group. Note any questions that cannot be answered at the time and arrange for reporters to supply answers at the next meeting of the group.

## **Country by Country**

Divide the group into six teams, each to represent one Central American country. Teams may have any number of members according to the size of your group. Each team has a leader who has been appointed in advance and who is familiar with the instructions. Prepare for each leader clear, written instructions based on the paragraphs below. Set a time limit, perhaps a half hour, to carry out the instructions. Have all the books, magazines, pamphlets, and pictures the group will need in the possession of the leader beforehand. Announce the signal that will call the teams together at the time agreed upon. In alphabetical order, begin with Costa Rica.

## **Costa Rica**

Give this group a pile of magazines and newspapers with instructions to skim through each article as rapidly as possible to find references to the countries of Central America.

Put a check mark under each headline or caption that has relevance to any personal concerns or human need. When this has been done, plan how one or two persons chosen to act as roving reporters can report, in an interesting way, the facts discovered. As each reporter tells a story, other members may ask questions and a lively discussion should ensue.

## **El Salvador**

Give members of this group copies of *What* and *This Is North America*. Ask them to find pictures or facts of interest concerning Central America that the average tourist visiting that area would probably never see. Findings might be located on a wall map when reported by several members of the group.

## **Guatemala**

Write in advance to the office of the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y., for free material on how to prepare a sample literacy primer. This will enable you to understand clearly and use this effective method of teaching others to read. The literacy primer that is now in wide use throughout Central America was prepared in Guatemala.

## **Honduras**

Dramatize the story "Beyond Physical Horizons" in *What*. Two boys should play the parts of John Wood and Charles Boyles. The rest of the group should represent young people from Honduras, greeting the visitors from the United States. See also the reference to Honduras youth in *When We Share*, p. 5.

## **Nicaragua**

Role play the conversation of a group of young Christians from Central America as they discuss dating and marriage. The

young people discussing these problems should represent both sides of the question, that is those who come from conservative homes where the old ways are upheld and those whose parents have a more modern outlook. This discussion may be based on the article "Who Will I Marry?" found in *What*. The setting of this story is Honduras, but the problem faces many Latin American Evangelical youth.

### **Panama**

Panama, split by the Canal Zone and the Panama Canal, suggests talking about international relations among North American countries. Invite a well informed leader to sit in on your discussion of this phase of North American concerns and answer questions or provide information you need. You might talk about the causes of revolutions, their effects beyond national boundaries, and attitudes of Central American countries toward the United States Government. Think about what missionary work has contributed to understanding and progress toward peaceful relations and what it can contribute in the future. The report of this group may be in the form of a fifteen- or twenty-minute panel presentation on what a Christian Good Neighbor Policy would be like.

### **Worship**

After a summary of the evening's experience, the entire group might join in an appropriate hymn and a prayer that every nation might play its part in this neighborhood of nations.

### **OTHER TOURS TO TAKE**

Members of your group don't have to be millionaires to travel to the country of their choice. Those with particular interests, either personal or denominational, in the Virgin Islands or Alaska or some other place in the North American neighborhood may center their tour in that area. If your interest is in Hawaii, "Airborne for Hawaii" may become your tour. The destination would suggest brightly colored decorations and alluring pictures of Hawaiian scenes. Chairs may be

arranged as seats on a tourist flight, rows of three on one side and two on the other with an aisle in between. Stewardesses, two, may be dressed in navy blue skirts and tailored white blouses. Their overseas caps, made out of blue and white construction paper, could be eye catching. The pilot and copilot should wear caps with visors also made of blue and white construction paper. Signs "No Smoking" and "Fasten Your Seat Belts" might be placed in a prominent position.

### **The Take-Off for Hawaii**

Announcements may include the stewardess' "Welcome aboard Flight Number 827, bound for Honolulu," and the flight captain's announcement that it is a one-stop flight from Seattle to Hawaii, cruising at an altitude of 15,000 feet at 365 m.p.h., flying time 10 hours, 45 minutes. The flight captain might lead the passengers in singing "Off We Go into the Wild Blue Yonder."

Briefing en route may consist of stories about the coming of Christianity to Hawaii taken from *What* and the Frontier Books *Pioneer Hawaiian Christians* and *Crusader for Justice* (see Resources). Facts about the islands today might be added.

### **Arrival**

Hawaiian music—on records or sung by a quartette—and a colorful welcome with a *lei* for the tour captain at least would make the arrival authentic.

From here on the program should help the group to see the things in Hawaii that are most closely related to the theme of the study. Some churches, such as the Protestant Episcopal and Methodist, have institutions that young people should know about; other young people belong to churches closely related to pioneer missionary work, for example, the Congregational Christians. Youth work in Hawaii merits more knowledge on the part of mainland Christians. The interracial aspects of life in Hawaii might be highlighted and the desires of Hawaiians for statehood be explained.

The tour might close with worship, including an incident

from *Pioneer Hawaiian Christians* or the story in *What* that shows how Christian influence becomes a chain through the lives of Christians.

### **By Train to Alaska**

But suppose you want to go to Alaska. How about taking the Friendship Railway, U and I Line? You may travel by train, plane, bus, horseback, or on foot before the tour is over. Your suitcases may contain items that your mission headquarters recommends for shipment to Alaska. Suitcases might be checked on arrival, and arrangements made for their contents to be repacked and mailed. The checkroom might have a sign above the window, "Love is like a trunk; you must either express or check it." As an alternative plan, to avoid high shipping charges, members of the group might carry with them gifts of money rather than goods. Needed articles would then be purchased in Alaska.

The stops on this tour may be indicated on the ticket in the order they will be made: 1. Introduction; 2. Conversation; 3. Understanding; 4. Concern; 5. Service. Seats may be arranged to resemble a train. Tickets may be numbered and young people may take seats with corresponding numbers, thus breaking up cliques.

The following are suggestions for the stops that may be modified according to your group's interests:

1. Introduction. Someone will tell about Alaska, using information in source material. Especially indicate the number of workers your church has sent to Alaska and stress the ways in which leaders of many churches have worked together so that there would be as little overlapping as possible.

2. Conversation. Why are missionaries sent to Alaska? See how many good reasons you can list. How many different kinds of work are done? Would you like to go to a work camp in Alaska? Why or why not? These and other questions planned by you as leader or raised by the group will stimulate conversation. Helpful background for conversation will also be found in the story "The Coed Was Concerned" in *What*.



3. Understanding. This stop will provide opportunity for members of the group to raise questions about items they do not understand. In some groups it may be necessary to arrange in advance with one or two persons to ask leading questions.

4. Concern. Stop when you discover some real concern on the part of a member of your group. Talk about what is being done about this concern, what might be done, what you could do yourselves.

5. Service. This is where you decide what *you* will do.

## Worship

Use an incident from the Frontier book *The Bishop of All Beyond* listed under Resources in this guide. Close with the hymn "The Day Thou Gavest, Lord, Is Ended."

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## DIRECTIONS FOR ACTION

Home Mission boards and other agencies exist to help Christians pool their resources in order to meet the needs of other people in the best way. Their leaders can tell you what will help the most. Here are some addresses to use to find such guidance.

1. Your own denominational mission board, home or foreign, with work in a North American country.

2. Division of Foreign Missions, Committee on World Literacy and Christian Literature—156 Fifth Ave., New York 10, N. Y.

3. Church World Service—215 Fourth Ave., New York 10, N. Y.

4. American Bible Society—450 Park Ave., New York 22, N. Y.

5. Ecumenical Voluntary Service—257 Fourth Ave., New York 10, N. Y.

Ask your local Council of Churches about North Americans living in your own town or area and what your church might do to extend friendship to them as individuals or as a group.

## DENOMINATIONS AT WORK IN NORTH AMERICA

The following is a roster of denominations reporting work in North America. Countries listed are those in which the denomination is working, in addition to the one in which its headquarters are located. For information on mission projects and how you can share in them, write to the addresses given.

AFRICAN METHODIST EPISCOPAL CHURCH—The Home and Foreign Missionary Department, 112 West 120th Street, New York 26, N. Y.

The Women's Missionary Society, 1541 14th Street, N.W., Washington, D. C.

*Cuba, Dominican Republic, Haiti, Jamaica, Puerto Rico, Trinidad*

AMERICAN BAPTIST HOME MISSION SOCIETIES—164 Fifth Avenue, New York 10, N. Y.

*Alaska, Cuba, El Salvador, Haiti, Hawaii, Mexico, Nicaragua, Puerto Rico*

AMERICAN LUTHERAN CHURCH—Board of American Missions, 57 East Main Street, Columbus 15, Ohio

*Mexico*

AMERICAN FRIENDS—Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana

*Cuba, Jamaica*

AUGUSTANA EVANGELICAL LUTHERAN CHURCH—Board of American Missions, 2445 Park Avenue, Minneapolis, Minn.

*Canada*

CHRISTIAN CHURCHES (Disciples of Christ)—United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

*Alaska, Canada, Hawaii, Jamaica, Mexico, Puerto Rico*

CHURCH OF GOD—Board of Church Extension and Home Missions, Anderson, Ind.

*Alaska, Mexico*

—Missionary Board (same address as above)

*Antigua, Barbados, Costa Rica, Cuba, Jamaica, Panama, Trinidad, and others of the West Indies*

CHURCH OF THE BRETHREN—General Brotherhood Board, 22 South State Street, Elgin, Ill.

*Puerto Rico*

CHURCH OF THE NAZARENE—Department of Foreign Missions, 6401 The Paseo, Box 6076, Kansas City, Mo.

*Alaska, Barbados, British Honduras, Cuba, El Salvador, Hati, Hawaii, Mexico, Nicaragua, Panama Canal Zone, Puerto Rico, Trinidad*

CONGREGATIONAL CHRISTIAN CHURCHES—Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

*Hawaii, Puerto Rico*

—American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass.

*Mexico*

EVANGELICAL AND REFORMED CHURCH—Department of Missionary Education, 1724 Chouteau Avenue, St. Louis 3, Mo.

*Honduras*

EVANGELICAL UNITED BRETHREN CHURCH—Board of Missions, Knott Building, Dayton 2, Ohio

*Canada, Dominican Republic, Puerto Rico*

THE METHODIST CHURCH—The Joint Department of Missionary Education, Box 871, Nashville 2, Tennessee

*Alaska, Costa Rica, Cuba, Dominican Republic, Hawaii, Mexico, Panama, Puerto Rico*

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NATIONAL BAPTIST CONVENTION U.S.A., INC.—The Foreign  
Mission Board, 701 South 19th Street, Philadelphia, Pa.

*Bahama Islands, Nicaragua*

PRESBYTERIAN CHURCH IN THE U.S.—Board of World Missions,  
Box 330, Nashville 1, Tenn.

*Mexico*

PROTESTANT EPISCOPAL CHURCH—Overseas Department, 281  
Fourth Avenue, New York 10, N. Y.

*Alaska, Cuba, Dominican Republic, Haiti, Hawaii, Mexico,  
Puerto Rico, Virgin Islands, the Canal Zone, Costa Rica,  
El Salvador, Guatemala, Honduras, Nicaragua, Panama*

REFORMED CHURCH IN AMERICA—Board of Domestic Missions,  
156 Fifth Avenue, New York 10, N. Y.

*Canada, Mexico, Virgin Islands*

UNITED CHURCH OF CANADA—299 Queen Street, W., Toronto  
2B, Canada

*Trinidad*

UNITED PRESBYTERIAN CHURCH IN THE U.S.A.—Board of  
National Missions, 156 Fifth Avenue, New York 10, N. Y.

*Alaska, Cuba, Dominican Republic, Puerto Rico*

—The Commission on Ecumenical Mission and Relations  
(same address)

*Guatemala, Mexico*





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